

# CHRISTIAN STATESMAN

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## AS OTHERS SEE US

**I**F any reader is suffering from a superiority complex of national dimensions or is smugly indulging the complacent idea that the United States is the most Christian nation on earth, the following from the Scots Observer of recent date may be a gentle corrective.

"My third impression was how much Canada is menaced in its social, political and religious life by the proximity of America. The laxer social customs, the laxer morality of the States, especially in regard to marriage and divorce, are pressing in and affecting the community. The commercial corruption or graft which pervades American life has also its reactions. 'We have not statesmen in Canada, only politicians,' you will often hear men say. Hence they have an unbounded admiration for a statesman like Mr. Baldwin, as a man who has clean hands. The boosting methods of American business, the aggressive skyscrapers, the temptations to rash speculation, find their echoes also in Canada."

This is not the vaporing of a mere globe trotter but the utterances of a judicial minded Scottish visitor to Canada who had spent considerable time on this side of the Atlantic.

If we are justly chargeable with corrupting Canadian life what is the effect of our national impact upon Latin America which has far less power of moral resistance than Canada has?

But this Scotch visitor certainly placed his finger upon the sore spots in our national life. The materialism, the pagan aggressiveness, the reckless flouting of Christian ideals of life, the artistic robbery of the people through business and political methods, are not only the things that largely brought on the present depression or at least greatly accentuated it, but they are the qualities that will eventually destroy our form of government unless they are cured.

The United States has grown too big, too complex, too heterogeneous in its people, too sectional in its interests and too diverse in its cultures, for any one man or body of men to govern, unless they can fall back upon a national conscience that holds the people up to obedience to just laws. No one with less power than Jesus Christ can any longer successfully govern the United States, and no man can have his power in this task unless the nation in its ideals and forms and methods is loyal and subservient to God's appointed ruler of nations.

It is bringing no railing accusation to say that this is not true today. What is worse, there is little sense of shame or failure because it is not true, and less inclination toward repentance because of this fact.

Prosperity may come again. It probably will, but it will never abide permanently until these evil spirits of greed, exploitation, selfish political bossism and materialistic opportunism have been subdued or cast out.

Were it not for the fact that the conscientious, Christian element is growing faster in our country than the population, the outlook would be well-nigh hopeless. As it is, most of our difficulties arise out of the fact that this element of the people is still in the minority. It has power but in a show down contest it is always defeated unless it can by some device align a considerable element of this world's forces with itself for some selfish reason. The fate of prohibition today reveals how precarious are such victories. The growth of the income tax was sufficient to detach big business from that movement. It probably will not be successful until the Christian conscience can gain far more recruits than at present are behind it.

We will not complain of our Scottish friend's reflections but only ask the sympathy of Christ's followers with us in the present conflict.



## Creating Respect For Law

Securing the observance of just laws and respect for rightful authority is the greatest problem that confronts the world today. Despair of solving this problem under any form of popular government has created a whole flock of dictators such as Mussolini and Pilsudski. It will probably raise up still more of them.

The supreme folly of the age is the philosophical fallacy that all final authority is subjective.

"I am master of my fate

I am captain of my soul" has been taken from the realm of poetry and asserted in the realm of philosophy and religion. "Only what I see to be true is true". "Law of every kind must justify itself at the bar of my individual reason". "Not even Christ can be any authority to me unless He stands for what I deem the highest spiritual values". This has all been applied to revelation; the rule of Christ on earth; civil government, church authority and parental authority. The result is a growing anarchy and the break down of every type of government except that of the Almighty himself, which government has an inevitable way of destroying incorrigible rebels and supplanting them with obedient peoples.

Wise men today are asking how we can cure this intellectual and spiritual malady and recreate a due respect for law before the inevitable retribution comes. Especially in the United States are such forward looking people asking how we can do it without abandoning our ideal of "a government of the people, for the people and by the people". To all such these brief suggestions are offered.

We shall have first of all to cast out root and branch, this fallacy of the subjective character of final authority. We must set up against it the idea that all authority is ultimately in God; that authority exists and expresses itself outside and above ourselves. The function of the individual reason is to discern the will of that authority and the function of conscience is to enforce his laws. Under this philosophy of life the first duty of every man is not to determine his own rights but to find and recognize his ruler. That ruler will never be himself, but some authority outside of and above himself. His liberties then consist in finding an open path to obey that authority.

Then there must follow the recognition of the fact that delegated

authority is just as real and binding as the original authority. The government of Jesus upon earth is God's government. "All authority hath been given unto me" he declared. Under him the civil ruler is God's minister, the church government is God's government, parental authority is God's authority. Within their chartered or delegated spheres they have a right to demand obedience. The function of reason and conscience is to determine the bounds of the sphere of each and enforce obedience to it.

The application of this remedy must first be by instruction in this philosophy of authority, by every means by which truth is transmitted and thinking is directed. God has chosen this method for himself. He reveals himself and his will in nature, in revelation, and especially in Christ. "Government by instruction" must be the slogan of the future, for all forms of government. But note this, we may give instruction in a thousand things and all of it will be in vain if we leave this element out of it, or substitute some other philosophy of life for this.

Accompanying this instruction there must be a tireless endeavor to incorporate in every form of government these characteristics: government must first of all be just and right; it must have rewards and penalties that are adequate to its own needs and these must be made as nearly inevitable as anything human can be; it must be kind to all in its administration and merciful to every one capable of reformation; it must always be administered for the good of all under it and in the name of and subject to the authority of God.

Such a course would restore again, within two generations, that respect for law and government which is the heritage of the Puritans and the Christians of all past times.

### The Alliance Between The Rich and the Rabble

Politics we are told make strange bed-fellows. But it can go no further in this direction than do either appetite or industry. In all the history of democracy no more incongruous association of people was ever seen than the present alli-

ance between rich tax dodgers and the thirsty who are so thirsty that they are craving the opportunity to pay taxes.

While there are doubtless many in both these elements who are acting from motives that cannot be branded as sheer hypocrisy, this cannot be asserted of the leaders of both of these camps of liquor forces. Among the rich there are three classes: those who want to shift their income taxes to the shoulders of the drinkers, those who have an alcoholic thirst, and a few who like John D. Rockefeller, Jr., are gullible enough to believe what the thirsty and the tax dodgers tell them.

The rabble is made up of the old saloon crowd, the thirsty among the workers and the idlers, the underworld and the politicians. But against these two forces there ought to be enough honest, intelligent, patriotic, hard-headed citizens to hold prohibition in the Constitution and correct the weaknesses of the enforcement laws. There would be were it not for a third camp that is asserting this alliance which fogs the atmosphere with a vicious and fallacious ethical attack that is confusing and hindering those who are trying to get the truth to the people, that is the Roman Catholic Hierarchy.

Sooner or later the people will realize that it is the same bungling, greedy crew that have wrecked the business of the country by their corrupt methods of finance and business that is now trying to wreck the social and moral program of the United States in order to swell their millions of ill-gotten gains. When that time comes, and it is as certain as anything in human nature can be, the people will refuse to follow this leadership in anything. Why follow it now in its opposition to prohibition? To vote wet is to join this unnatural and unholy alliance.

That people are known by the company they keep is an old adage. This may not be true at every moment of life, but it is true of every one who knows the company he is keeping and chooses it. There are doubtless some who have been swept into this alliance by the force of political manipulation and propaganda. Such will promptly abandon it when they come to know their associates for what they are.

The socially minded, practical, Christian citizens of the United States are today pleading with all such to come out of it before they further wreck the better things of the nation's life.



# Face The Facts

## First

### The Facts About the Legalized Liquor Traffic of the Past

1. It was one of the greatest concentrators of wealth, taking more and giving back to the people less than any other industry.
2. It never obeyed any regulatory law and openly boasted of that fact.
3. It bought legislatures and bribed and corrupted every officer of the state or national government that was purchasable.
4. It cost the government in regulatory expenses, criminal costs, and poor rates, far more than the taxes and license fees amounted to.
5. It is the only industry that ever begged to be taxed or that is begging for that privilege today. Why?
6. Taxing liquor is exploiting the weaknesses and vices of the citizens and is ethically unsound and fiscal folly.
7. It was not the saloon, as an institution, that did the mischief in the past but the lawless men back of the saloon who owned and managed the traffic.

## Second

### The Facts About National Prohibition

1. The Prohibition laws are the best enforced, the nation over, of any of our criminal laws.
2. It is estimated that 90% of the people obey these laws without complaint.
3. The per capita consumption of alcohol in beverages is less under prohibition than ever before in the history of the United States and is smaller than under any other system at present in existence.
4. The appropriation for the enforcement of prohibition amounts to 9¢ per capita in recent years.
5. The proceeds from the enforcement of prohibition, that is fines, bail forfeitures, sale of usable alcohol, and confiscated properties and captures, unclaimed money reduces this to 4¢ per capita per annum.
6. Less than 20% of the intake of racketeers is derived from the bootleg trade in alcoholic beverages.

7. Automobile fatalities in proportion to the number of cars in use, in England are nine times as many as in the United States.

8. Prohibition at its worst is better for the people than any other system at its best.

## Third

### The Facts About Government Sale, or Government Controlled Monopoly

1. Under such systems consumption is steadily increasing.
2. Bootlegging flourishes to take care of closed days, out of hours trade, those denied permits and to those cowardly drinkers who are afraid to have themselves listed under a permit system.
3. The consumption is forced into the homes where it does more damage to the morals and the health of the children than it did under the old saloon.
4. In proportion to the population deaths in Winnipeg, Canada, are 3 to 1 as compared with New York City.
5. Every evil known under prohibition is prevalent under these systems.
6. The unrestricted sale of beer under most of these systems is furnishing the majority of automobile drunk hazards and cultivating a wide spread habit that later will be satisfied by nothing short of distilled liquor.
7. South Carolina tried this system of state sale and abandoned it because of the political corruption which it developed.
8. All of these systems create a property right in alcoholic beverages which under them the state is bound to protect.
9. All of them make the state *particeps Criminis* in all the evils that grow out of the use and abuse of alcoholic beverages.

## Fourth

### The Facts About the Present Fight for the Repeal of the Eighteenth Amendment

1. The fight is motivated and financed by four classes of the population (not necessarily citizens). Those millionaires who want to unload their corporation and income taxes upon the drinkers of alcohol. Those who have sufficient

thirst to impair their patriotism. The old distillery, brewery, saloon, politician crowd who want to get back their gold mine.

The Roman Catholic Hierarchy. Why?

2. Much of the money to finance this propaganda is coming from Europe.
3. If they win, it will be the votes of honest citizens who have been gassed by the propaganda put out by these four above mentioned classes.
4. The platform utterance of the Republican Party would as effectively destroy national prohibition as would that of the Democratic, for it proposes to take away the prohibitive principle, and substitute the regulative principle in so far as the Federal Government is concerned.
5. This would leave the condition further backward than before the passage of the Eighteenth Amendment. Congress then had the power to prohibit if it desired so to do.
6. This would be divesting the Federal Government of part of its police power, that it would never surrender and could not lose in any other way. The Supreme Court in the old lottery charter case, *Stone vs. Mississippi*, has declared, "The people themselves cannot do this."
7. There is not a single sound premise upon which the argument for Repeal of the Eighteenth Amendment can be based.

## When Is A Lobbyist Not A Lobbyist?

This question was raised recently by certain protagonists of exploitation in their denunciation of the representatives of the Lord's Day Alliance, certain church officials who are officers in church boards of moral welfare, the representatives of the Anti-Saloon League and Child Welfare organization, as "lobbyists."

The answer is simple. When these representatives are working for the public welfare with no profit motive for themselves, and with only the prospect of working themselves out of a job when they succeed they are not lobbyists.

Your genuine lobbyist is working for private interests with a prospect of reward when he succeeds.



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gress of March 3, 1879.

## A Timely Revolt

It is encouraging when laymen and non-professional reformers begin to see the truth concerning American needs and begin to speak out in ways and through instrumentalities not available to social workers. Significant among such utterances is the following, from a pronouncement recently issued by the Westchester, New York, Grand Jury concerning public education and its relation to crime.

"Our schools excel in training for science, invention, industry and commerce, but pay little attention on how to live or how to govern, and, more especially, they afford only weak and inadequate instruction in philosophy of living or in morality; so that the pupils are not made conscious of their relation to society, the rights of others, respect for law and order or respect for the proper constituted authorities."

Perhaps many teachers and school officials will resent this, but it is nevertheless true and the author of it is to be commended for thus placing his finger upon the weak and sore spot of present-day public education.

Examination recently of a set of readers, supposed to be the last thing in technical excellence, revealed the fact that they dealt only very distantly with morality, mentioned religion only once in the entire course and that in a quoted sneer, taught only that morality capable of being carried in adventure stories and this was altogether on the horizontal and in the lower levels of individualism. It totally lacked any sanctions and was barren of anything that even suggested social idealism. In short, it was secularism and individualism pure and simple that had determined the entire compilation. Its sole animating principle was commercialism.

It is this animating spirit that is wrong in too much of our public education. The fountains of this moral taint are our institutions of higher education and the National Education Association. Their excuse is that they must avoid sectarianism. But in their blind horror of this thing, which, barring the Romanists, has largely faded out, they have become the most bigoted of sectarians, namely secularists. It is useless to denounce individual teachers or schools. Many of them have vision and ideals far above those dominating the profession. It is these dominating idols that have combined with commercial producers of text-books which force this barren secularism into the school system.

The cure can only come as it came recently in Arkansas, when the people directly or through their representatives override the professional educators and compel the re-admission of the Bible, the Christian ideals and the direct instruction in Christian morality with its divine sanctions. This revolt against wrong-headed professionalism is long overdue but it is coming. The mental obliquity which cannot differentiate between fundamental Christianity and sectarianism or that in the United States insists in applying the term sectarian to Christianity itself, is out of place in modern education.

In the temple of education the present demands brainy, comprehensive, progressive, creative thinking. There is no place for doddering traditionalism, or timid, naive experimentation. If present leaders cannot step forward until pushed, let the people follow other leaders who will lead. The education of a democracy must develop the qualities that democracy needs. The first of these is moral character.

Decrease in Death  
Rate from Alcoholism

Rev. H. B. Mansell

A few years ago the opposition was proclaiming that "the death rate for alcoholism has risen since prohibition." That argument has been dropped recently. There is a reason for this change.

The assertion was a deceitful half truth. It implied that the death rate for that cause was higher under prohibition than in the days of the saloon. That is the conclusion most people drew. It was quite false. From 1900 to 1917 the mortality statistics show an average rate of 5.7 alcoholism

deaths for every 100,000 population. Then came the sharp decline to a low of only 1.0 for 1920, when prohibition by constitutional amendment began. From that low point there was a rise to 4.0 in 1927 at which figure it stood in 1928 since when it has fallen to 3.5 in 1930, the last year for which a rate for the country is available. It was to this increase during prohibition that attention was directed by opponents. They always closed with the inference that the rate would continue to rise. They never mentioned that the lowest rate before prohibition was higher than the highest rate after 1920.

It was natural that the rate should rise. Deaths from alcoholism rarely occur except among those who are slaves to drink. Prohibition compelled some of these to abstain for a while and others to moderate their indulgence. But most of them found one way or another to get some supplies. As a result of such drinking the deaths rose for a few years. But compared with the length of a human generation it is surprising that the rise has not been longer continued. It began in 1921 and reached its peak in 1927, only seven years. The explanation seems to be a falling off in the number of addicts and a failure of any considerable number of younger people to form the habit. This is confirmed by the evidence pointing to a decided decrease in the number of such deaths in the twenties and thirties of life. The deaths are chiefly of those who are over forty, those who were above thirty when prohibition was established.

That this improvement is likely to continue for the whole country is forecast by the monthly bulletins of the Pennsylvania Department of Health giving the returns for that state up to and including September of last year. The Keystone State is commonly considered quite wet. It has a large percent age of foreign born inhabitants. Not only common report but a considerable body of evidence indicates that the per capita consumption of bootleg liquors among the foreign born is double that among the rest of the population. Hence a definitely dry trend in this state is of great significance.

The deaths from this cause in Pennsylvania and the rate per 100,000 population for the years named are:

Year	Deaths	Rate
1927	545	5.8
1928	526	5.6
1929	464	4.9
1930	376	4.2
1931	331	3.5

It will be noted that there was little



change during the first two years. This is in accord with the condition in the country as a whole. There was a definite drop in 1929 and a very decided fall the next year. It is possible that part of this decrease in 1930 is a reflection of the depression. Some of the drinking ceased for reasons of economy. But that was not the only reason. The fact that Pennsylvania has a state enforcement law enables many parts of the state to assist the federal enforcement agents effectively.

That the reduction will continue during 1932 is rendered very probable when the deaths for the first nine months of this year are compared with those for the corresponding months since 1926. Returns by months are not available earlier than 1927.

#### Year Deaths Aver.

Jan.-Sept. ....1927	394	44
Jan.-Sept. ....1928	369	41
Jan.-Sept. ....1929	303	34
Jan.-Sept. ....1930	251	28
Jan.-Sept. ....1931	270	30
Jan.-Sept. ....1932	183	20

The number of deaths for this period of each year shows a steady decline except once. This year the number is less than half what it was only five years ago. Since the population has increased during that time the rate has fallen still more. There is a possibility that the remainder of the year will see a reversal of this trend. The agitation of the question in connection with the presidential campaign had a tendency to arouse the thirst of some who would otherwise not drink themselves to death. But the evidence of former years indicates that these months contribute rather more than their proportion of the year's deaths from this cause.

So far, at least, the indications provided by this one wet state point to a further drop in the nation wide rate. The rate for Pennsylvania was higher than for the nation as a whole but it was falling faster. In 1920 the national rate was 90 per cent of Pennsylvania's. On that basis the national rate in 1931 should have been not over 3.2 and for the current year it should be about 2.7. The results for 1931 will be known when all the returns have been checked and the answers have been received to more than 40,000 letters sent to clear up uncertainties.

In any case it is evident that the opponents of prohibition will find little to encourage them in the falling rate of alcoholism. And every reasonable person, knowing the character of the drink sold, will conclude that much less is being sold. If not why have the alcoholic deaths dropped off?

## Hearing on Bills to Repeal or Modify the Pennsylvania Sabbath Law

This Gibraltar of the American Sabbath, in contra-distinction from the Continental Sunday, has of late been fiercely attacked in a group of bills, for number like the lice of Egypt, introduced in the General Assembly of Pennsylvania now in session at Harrisburg. All such bills have been referred for consideration to the House Law and Order Committee. This Committee reversed its earlier decision not to have any public hearings on these bills and on the afternoon of January 31st granted a hearing of one hour each to the proponents and opponents of the bills. While originally planned to hold this hearing in a caucus room, the crowd before the opening hour was such that the place of meeting was transferred to the floor of the House.

It was noticeable that with but a single exception every speaker advocating the pending bills was from the city of Philadelphia and that the one exception was an imported speaker from the city of Boston, Mass. This would seem to indicate that those specially interested in the passage of one or more of these bills are in the Eastern part of the State and in its largest city at that. To any lover of the Sabbath and defender of the law safeguarding it, it was plainly manifest that the advocates of the pending bills had in mind the thorough and complete commercialization of the Sabbath, notwithstanding their repeated denials of any such purpose. Their misquotation of well authenticated historical facts and their non-acceptance of the challenge so to amend the bills as to forbid admission charges to all Sunday sports advocated, spoke much louder than anything they said in favor of the pending bills.

Those who spoke against these bills were representatives of the Lord's Day Alliance and Sabbath Association of Western Pennsylvania, the State Grange, State Woman's Christian Temperance Union, State Young Men's Christian Association, State Sabbath School Association, State Federal Council of Churches, the United Patriotic Societies of the State and The National Reform Association. These bore down on the necessity of the Sab-

bath, and the law safeguarding it, to the public welfare and warned against the passage of any one of the pending bills as the initial step toward throwing open the flood gates to a wide-open Sunday and the conversion of the American Sabbath, which is the Christian Sabbath, into the Continental Sunday which is in reality naught but a mere holiday rather than a holy day.

Ere the hearing it was a foregone conclusion that the Law and Order Committee would certainly report favorably one or more of the pending bills, which they promptly did immediately after said hearing. Moreover, it is highly probable, it would seem at present writing, that the House will pass the same. However it is by no means certain that any one of the numerous bills can pass the Senate. In fact it is well-nigh certain that they will not, IF the Sabbath-loving Christian citizenry of the State bestir themselves and send petitions, letters, postals, telegrams to the Senators from their respective districts, and also to the Hon. Edward T. Martin, Chairman of the State Republican organization, and to the Hon. Gifford Pinchot, Governor, addressing all at Harrisburg. This is imperative, if we are to save our Sabbath and the law that safeguards it. Our readers, one and all, are asked not to neglect this highly important matter on their own part, nor to fail to urge others of their fellow-citizens to do likewise. This is the King's business and demands haste.

While it is probable that these bills will not be up for final consideration much, if any, before the close of February, it is of course possible that they may be, hence the necessity for quick action on the part of all Sabbath defenders. Those who would commercialize the day are leaving no stones unturned to bring pressure upon Senators to vote for the pending bill or bills and also upon the Governor to sign them if passed and upon Edward T. Martin, because of the strategic position he holds, to have them passed and signed. Why cannot we who are opposed to the destruction of the sanctity of the day do as much against these bills? Will you, reader?



## Association Activities

A representative gathering of interested citizens in Mercer County, Pa., to the number of fourteen met with the booker for Cameron Ralston in the County Court House, February 2nd, to formulate plans for an intensive campaign of ten days or more in that county beginning the 19th of this month. This campaign is to be similar to that recently concluded in the adjoining county of Lawrence. The special object of this and other campaigns of its kind is to reach the young people of the county or counties in which they are held with needed information on the subjects of prohibition and organize them for continued action in behalf of this great cause. Ere this issue reaches our readers, plans for this campaign in Mercer County will have been completed at an adjourned meeting of the committee held in the same place the sixth instant.

Dr. R. H. Martin, President of The National Reform Association and Editor of The Christian Statesman, is now in Florida taking a well-earned and much needed month's rest in preparation for more vigorous work upon his return near the middle of this month. In his absence his brother, Dr. J. S. Martin, for sixteen years General Superintendent of the Association until within recent years, has been secured to supervise the work of the Association. This he has been able to do only by securing a substitute to carry on his work at Geneva College, under his supervision also.

Dr. J. S. Martin represented the Association at the recent hearing in Harrisburg on the pending bills in the Legislature designed to legalize Sunday sports and amusements. He has also been doing considerable other speaking on Sabbaths in behalf of the Association's work in Beaver, Butler and Westmoreland counties.

Among those who proved to be especially helpful in the two weeks' programs carried out in Lawrence County, Pa., in January, Mr. Sloane Allen of New Castle, a recent graduate of Geneva College, deserves special mention. Mr. Wycliffe McCracken, another Geneva graduate, of Beaver Falls, Beaver county, also had an important part in the carrying out of the program so pains-takingly set up by Mrs. N. O. Pritchard of The National Reform

Association and the Rev. Dr. E. A. Crooks of New Castle, an efficient member of the Board of Directors of The National Reform Association, and the Rev. Dr. Ross M. Haverfield, another National Reform Association Board member who is changing his pastorate from Lawrence county to Washington Co., Pa. In fact it is in no small degree due to Mr. Haverfield's initiative and persevering efforts that the program was so successfully planned and executed.

Since her return from Lawrence county the last week in January, Mrs. N. O. Pritchard, advance agent for Cameron Ralston, has been working in Mercer, Westmoreland and Allegheny counties. In the last named she has already made a number of specific engagements for him during the middle and latter half of the present month. He has also been booked for a few meetings during this same period in Beaver county.

Cameron Ralston enjoyed a much needed rest at his home in Pittsburgh for a week following his intensive campaign in Lawrence county, program of which appears in this issue. While in Lawrence county the young people of the county among whom he labored chiefly, presented him with a second-hand but well operating Hudson automobile and in addition a handsome sum of money—a very substantial testimony to the high estimation in which they held him and his work.

### Beaver County Mass Meeting

The first of the planned county-wide mass meetings in the State of Pennsylvania in behalf of the effort to prevent the final passage of the bills attacking our present State Sabbath law, was held the mid-afternoon of January 29 in Rochester, located near the center of the county. The chairman of the committee, in keeping with the action of the joint conference in Harrisburg the last week in January to promote this particular mass meeting, was the Rev. H. B. Mansell, D.D., the representative of The National Reform Association. This committee did yeoman service with the result that not only a large but representative audience, including an exceptionally large number of

ministers and other Christian leaders, spent together a full hour and a half listening to stirring addresses by Drs. R. A. Hutcheson of Pittsburgh and John Coleman of Geneva College, with Dr. Mansell presiding, and also took action culminating in a vigorous protest sent the Legislature in session at Harrisburg against the passage of the pending anti-Sabbath bills.

But, without doubt, the very best result of the meeting was the prompting of hundreds present to write and telegraph their Senators and Representatives not to repeal or in any way modify the present Sabbath law of the State and in inducing others to do likewise. Those of us in Harrisburg the Tuesday following had unmistakable evidences of this most beneficial result of the meeting. At present writing many other such mass meetings are being planned in other counties in Western Pennsylvania in which The National Reform Association and the Sabbath Association of Western Pennsylvania are jointly laboring to stir the Christian citizenry to action.

The National Reform Association has just brought from the press 50,000 copies of up-to-date tracts on various phases of the Sabbath question which is now so much to the fore in the State of Pennsylvania whose Sabbath law those desiring to make merchandise of the first day of the week have not been able to date to repeal. These have been carefully written and put on sale at the rates given below in the hope that they may be ordered in quantities and widely distributed. With every dollar's worth of this literature, at the low prices quoted below, we shall be glad to mail two invaluable Congressional documents on the same general subject. These tracts are especially fitted for distribution among ministers, teachers in Sabbath Schools and Christian leaders generally.

	Pages
Freedom to Worship God.....	4
The Local Option Fallacy....	4
Why Modify the Sunday Laws?..	4
Greed Charged in Sunday	
Movies .....	2
Legal Sabbath Safeguards a	
Necessity .....	6
What You Can Do.....	2
Sample Set .....	\$ .05
Per hundred, 2 page .....	.50
Per hundred, 4 page .....	.75
Per hundred, 6 page .....	1.00
Per thousand, 2 page .....	4.00
Per thousand, 4 page .....	6.00
Per thousand, 6 page .....	8.00
All postpaid	



The Association has of late been supplying various persons from widely separated sections of the country with needed literature on the subjects of prohibition, the Sabbath and Christian public education. These and other issues of the day are excellent pegs on which to hang discussions of the fundamental principles of Christian civil government. We are happy to be able to furnish literature at moderate rates on numerous subjects of the character above named. Among these, in addition to those found elsewhere in this issue are the following:

**Christian Citizenship**  
Collapse of Christless Civilizations, by Rev. R. C. Wylie, D.D., pages 136, Paper, \$.25, Cloth \$.50.  
Christian Civil Government, by Rev. D. McAllister, D.D., LL.D., pages 340, Paper \$.50, Cloth \$1.00.

**Pages**  
The Challenge of the Crime Wave, Fleming ..... 4  
The State and Religion and Morality, McClung ..... 4  
The Bible in the Schools—History and Present Practice ..... 4  
Shall the book that made America be restored to the schools that make Americans? ..... 4  
Sample Set ..... \$.05  
Per hundred, postpaid ..... 1.00  
The Bible Indispensable in Education, Rev. S. M. Ellis, D.D., pages 170, Paper \$.25, Cloth \$.50.

**Prohibition** **Pages**  
Prohibition A Success ..... 4  
Liquor Traffic Always Lawless ... 4  
Government Control ..... 4  
Lest We Forget ..... 4  
(You want the truth about prohibition—here are facts)  
New 1933 Prices: Sample Set ..... \$.05  
Per hundred, postpaid ..... .50  
For the above literature, write  
The National Reform Association  
209 Ninth Street Pittsburgh, Pa.

As a sample of the work now being done by our Association in behalf of the cause of temperance we give below a two week's program recently carried out with unparalleled success in one of the counties of Pennsylvania near our national headquarters. The central figure in this program was Cameron Ralston who during these two weeks made forty-eight addresses, reaching approximately forty thousand people, the majority of whom were young men and women of high school and college age. It was the unanimous testimony of those in charge of this campaign that the county had never before seen anything like it for informing and arousing the people to action in this great cause. There is no good reason why a similar campaign may not be carried out in almost any county in any state of the union. For particulars, write The National Reform Association, 209 Ninth Street, Pittsburgh, Pa.

## Lawrence County Program

### MONDAY, JANUARY 16th

12:00 Noon Address ..... Rotary Club, Hotel Castleton  
1:00 P. M. Address ..... Anniversary Luncheon W. C. T. U.  
4:30 P. M. Institute ..... North Street School  
8:00 P. M. Address ..... Greenwood Church

### TUESDAY, JANUARY 17th

12:00 Noon Address ..... Lions Club  
2:40 P. M. Address and Open Forum ..... Washington Jr. High School  
4:30 P. M. Institute ..... North Street School

### WEDNESDAY, JANUARY 18th

10:30 A. M. Address ..... Harlansburg High School  
12:00 Noon Address ..... Kiwanis Club, Hotel Castleton  
4:30 P. M. Institute ..... North Street School  
8:00 P. M. Address and Open Forum ..... Harlansburg Pres. Church

### THURSDAY, JANUARY 19th

12:30 P. M. Address ..... Anniversary Luncheon W. C. T. U., Carnegie, Pa.  
4:30 P. M. Institute ..... North Street School  
7:45 P. M. Young People's Mass Meeting ..... First Methodist Episcopal Church  
Presiding ..... Harry R. Wilson  
Director of Music ..... Robt. Duff

### FRIDAY, JANUARY 20th

3:00 P. M. Address and Open Forum ..... Shenango Twp. High School  
4:30 P. M. Institute ..... North Street School  
7:45 P. M. Debate ..... New Castle High School  
Presiding ..... Judge J. A. Chambers

**RESOLVED:** "That the Eighteenth Amendment has been beneficial to the American People."  
Affirmative ..... Cameron Ralston  
Negative ..... John M. Henry

### SUNDAY, JANUARY 22nd

11:00 A. M. Address ..... New Bedford Presbyterian Church  
2:30 P. M. Address and Open Forum ..... "Chicago's Crime Wave"  
Men's Mass Meeting ..... Central Presbyterian Church  
Presiding ..... Clarence A. Patterson  
Music Director ..... Robert Duff  
7:30 P. M. Address and Open Forum ..... New Wilmington United Pres. Church

### MONDAY, JANUARY 23rd

11:00 A. M. Address and Open Forum ..... New Wilmington High  
2:15 P. M. Address and Open Forum ..... Y. W. C. A.  
County Sabbath School Association  
4:30 P. M. Institute ..... North Street School

### TUESDAY, JANUARY 24th

11:40 A. M. Address and Open Forum ..... North Beaver Twp. School  
4:30 P. M. Institute ..... North Street School  
7:45 P. M. Address to Foreign Young People ..... Emmanuel Baptist Church  
8:30 P. M. Address to American Legion

### WEDNESDAY, JANUARY 25th

9:00 A. M. Address and Open Forum ..... Princeton High School  
1:30 P. M. Address and Open Forum ..... Ellwood City High School  
4:30 P. M. Institute ..... North Street School  
7:45 P. M. Address ..... Ellwood City United Presbyterian Church

### THURSDAY, JANUARY 26th

10:30 A. M. Address and Open Forum ..... Eastbrook High School  
2:00 P. M. Address and Open Forum ..... Wampum High School  
4:30 P. M. Institute ..... North Street School  
7:45 P. M. Address and Open Forum ..... Wampum Presbyterian Church

### FRIDAY, JANUARY 27th

10:30 A. M. Address and Open Forum ..... Plaingrove High School  
4:30 P. M. Institute ..... North Street School  
8:00 P. M. Address and Open Forum ..... Rose Point Reformed Pres. Church

### SUNDAY, JANUARY 29th

2:30 P. M. Lawrence County Rally  
Chairman ..... Rev. R. M. Haverfield  
Presiding ..... Rev. Walter E. McClure, D.D.  
Music .....  
Devotions ..... Rev. C. B. Wingerd  
Short Address ..... J. Audley Boak, W. M. of Pennsylvania Grange  
Short Address ..... W. Walter Braham, Attorney  
Short Address ..... Dr. C. C. Green  
Short Address ..... Dr. Robert F. Galbreath, Pres. Westminster College  
"America Looks Forward"—Cameron Ralston.  
6:15 P. M. Address and Open Forum (Vesper Services) .....  
..... State Teachers' College Slippery Rock



# The Local Option Fallacy

By J. S. MARTIN, D. D.

"**N**OTHING could be more just than local option as a basis for Sunday legislation." This recent editorial statement voices the oft-repeated idea advanced by those advocating the repeal or modification of State Sabbath laws. In other words, regulations pertaining to the Sabbath should be determined by local governments rather than by that of the State. Senator Andrews of our State (Pennsylvania) legislature is quoted editorially, with approval, as having said in substance that it is none of his business or that of the people of his community how the Sabbath is kept in other communities of the Commonwealth. That is to say, each community—municipality, county, township, district, or other unit—should determine for itself what is permissible and what is not on the first day of the week.

## No Isolated Communities

However sound this reasoning may appear it is in reality most fallacious. The truth is that with present day modes of inter-communication there are no separate or isolated communities. The radio, telephone, telegraph, steam car, street car, hard road, auto bus, automobile, aeroplane, have revolutionized community life, linked community with community in such a way that what affects one affects all. For example, were the cities of the State to legalize Sunday sports, what rational hope would there be of the surrounding country districts, in which sports were forbidden, protecting themselves from the baneful influences of such sports? To say nothing of other modes of travel, could not and would not the automobile alone carry great crowds of the citizenry of these supposedly protected areas to the scenes of these sports on the Lord's day, thus robbing these districts of money that rightfully belongs to them and, what is more, defeating the great purpose in the minds of the majority in the sports banned areas—the protection of the citizenry of such areas from the hurtful influences of Sunday sports? The one and only way in which the unit areas outlawing Sunday sports can be protected against the detrimental effects of such sports is to have a State law banning them alike in all areas. And the smaller the unit the truer this is.

## Lowers Moral Standards

Another formidable objection to the local option idea, akin to the one just mentioned, is that it would tend to lower the moral standards of the entire State. There can be no denying that a fever-stricken community when visited frequently by those from other communities will soon spread its contagion into these communities. It is equally true that Sabbath desecration in any community, especially when witnessed repeatedly and even participated in by those from other communities, is bound to spread to these other

communities. Those in such communities who believe in and may even want to participate in Sunday sports are certain to insist the more on a change of sentiment and law even in such communities, as a result of their having frequented the resorts of Sabbath desecrators in neighboring communities; whereas the placing of sports and amusements under the ban on the Lord's day by State law keeps the day free in every section from strong counter attractions that tend to lower moral standards in all communities. Not the Christian people alone of a community or state need one day in the week for rest and worship undisturbed by noise and commotion and uninterrupted by unscrupulous commercial advantage and competition, but the whole community, if it is to maintain its moral, mental, and spiritual health, must have a real day of rest and opportunity for thought and worship and family life. Without this it is bound to go into moral decay. And with Sunday sports and amusements this opportunity for moral development is greatly lessened.

## Contrary To Divine Law

A third and most formidable objection to the local option idea or plan of action is that it is contrary to the common law of our land, based as it is on the common law of England which, in turn, is confessedly based on the Divine law. The Decalogue is the basis of all civil law. But the Sabbath is the very heart of the Decalogue. Destroy it and the whole moral order falls into utter confusion.

The fourth command is a part of the Decalogue as certainly as are the sixth, seventh and eighth, or any other. Its standard of Sabbath observance is a fixed and definite one. Nor can it be changed at will to suit the dispositions or conveniences of the general public or any portion thereof. Disregard of this fixed standard is certain to bring its penalties. Remember the Sabbath day to keep it holy is God's moral standard and it cannot be put aside with impunity for the devil's standard of a wide-open Sunday for every man or woman to do as he or she pleases. In other words moral questions, such as murder, adultery, theft, perjury, and Sabbath observance are not questions to be settled on the local option plan. Not until the advocates of the repeal or modification of our Sabbath law can justify dealing with the sixth, seventh, eighth and ninth commandments on the basis of local option can they with any show of reason advocate dealing with the fourth commandment on that basis. The one has to do with personal conduct as certainly as the other. And where is the man who would assert that it is none of the people's business in one community whether the people in an adjoining or other community kill, steal, perjure, live lives of adultery, and the like? Such a person would be taboo in any civilized community.